

# The Two Worlds.

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## LEAVES FROM OUR NOTEBOOK.

### CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDINA.

#### PART II.—OUR MEDICAL FRIENDS IN SPIRIT LAND.

THE first words of automatic writing penned by our family medium in the spring of 1889 were "Dr. S." This "medico" had lived not far from our home, and had passed over about two years prior to this event. I was standing behind the medium at this time and spoke aloud—"If you are Dr. S. where did you live when in earth life?" The medium, by reason of her infirmity, did not hear the query put; but almost instantly, in reply to my query, an address was written. I knew the street in which the deceased had lived, but the number given appeared to me to be incorrect. On examining the Directory it was found the number given (20) was quite accurate, while I had been under the impression that 44 was the right address. My next question was, "Who is living in your house?" Again the medium was unaware of the query, but the reply came at once, "My son." This was hardly correct, as, though the son had occupied the house for a time he had vacated it shortly before, and a new tenant was now in occupation—a member of the Scottish Bar. The medium did not see this communicator, with whose appearance in earth life she was tolerably familiar, and nothing more has been heard of him beyond a repetition of his signature in the list of 46 subscriptions got at one sitting in 1890, and referred to by me in my experiences lately published in *The Two Worlds*.

Soon after this occurrence communication was opened with us by Dr. A. M., our much-esteemed family physician, who has now been over seven years in the spirit world. This person had some time previously spoken to my wife by the table, and correctly replied to a series of test queries submitted to him. The first written message from this source, which came to us in the summer of 1890, was extremely short, for it consisted merely of his name, gave us his kind regards, and said that his father-in-law, Dr. F., was beside him at the time of writing. The handwriting and signature of Dr. M., on comparison with old letters, were found to be completely reproduced. As regards his father-in-law, Dr. F., I find that he passed over in the year 1872, when the medium was about five years of age, and she certainly never heard of this gentleman before.

Since that time various messages have come from this source at intervals of about six months, the whole of which disclose identity and personality in a marked degree. The memory of this communicator is better than ours; for, in the earliest message of any importance written by him, he addresses the medium by a nickname he bestowed on her so far back as 1871, and which, I must admit, we had quite forgotten. The medium has seen and conversed with him often, and in more than one of our other family messages allusion is made by our friends to their having met with him in the spirit world.

Your readers are already familiar with the name of our daughter's control, Professor Sandringham, who undoubtedly in earth life belonged to the medical profession. During the past four years he has been our "guide, philosopher, and friend" in all matters of health. In the course of that time he has prescribed for the health of the medium, for my wife, and (occasionally) for myself. There is one peculiarity about his intervention, i.e., he never writes a prescription, simply because, he says, no earthly chemist would make it up without asking the name of the doctor, which we, of course, could not give. The medicines he usually orders are either what is called "patent drugs," or herbs, both of which are easily procurable without a prescription, and he has apparently considerable belief in the use of cold water compresses in the treatment of diseases of the liver and stomach. On more than one occasion he has written long letters of instructions to us and some of our friends as to the cure and treat-

ment of disease. Many times has he brought spiritual confidants to the medium and entered into consultation with them in her presence, particularly during a prolonged attack of gastric catarrh from which she suffered about two years ago. I have lately given in these columns some notes of a séance we had with Mr. Alexander Duguid, at which Professor Sandringham, through this medium in trance, and while accompanied by another spiritual "Esculapius," prescribed a certain herb (*chirata*) for a chronic gouty or neuralgic affection in the head from which my wife has suffered for ten years. The prescription has now been used by her for six months, with the most marvellous effect, and has completely removed this oftentimes excruciating local affection. In July, 1892, Dr. Sandringham also prescribed with marked success for a friend of ours from America who had paid us a visit. The malady on this occasion was an affection of the throat, which was cured in a few days by the course of treatment ordered.

The visits of this spirit doctor to our home have led to a large influx of the medical faculty from the other side, most of whom have practised medicine in Scotland and England. Among these I may specify Dr. Bates, who designs himself as formerly of Newcastle; Dr. Flockhart, who states he practised medicine in a fishing town in the north; Dr. T—, of C—, whom I knew well when alive, and whose appearance was minutely and correctly described by the medium, who never saw him in earth life. Sir Morrell Mackenzie has also appeared on the scene, and written more than one message; but as his case was dealt with by me in *Light* about two years ago I do not require to do more than mention it here. There was a Dr. Moxton who recently gave us a most instructive message regarding a deaf mute over on the other side, and whom he brought to the medium about a week after his demise. One of the best cases that occur to me in this connection was that of a Dr. Z., of this place, with whose personal appearance the medium was quite familiar, owing to his visits to a family across the street in which we lived some years ago. Dr. Z. very soon after he passed over wrote me a message by the hand of the medium beseeching me to go to Mr. S., an old patient of his, and ask him to come to our home, that he might give him instructions how to cure an agonising local trouble in the arm from which this gentleman has suffered for years past. I knew Mr. S. very well, but none of us knew Dr. Z. had been his physician till I met him after the message came, and in course of conversation ("led up to" by me) he told me that the late Dr. Z. had been his physician for years. Gladly would I have given the message from the doctor to his former patient in view of his life of continuous suffering, but I refrained, just because he knows nothing of psychic phenomena, and would probably either have laughed at me for my pains or looked at me as a species of lunatic.

The last medical communicator who has come to our home was a Dr. Y. One evening in August the medium had a slight bilious attack, and she found herself being attended during the night by this physician (with whose appearance she was familiar). At that time his earthly remains were not interred, yet here he was, willing and anxious to serve her from the other side. Lately he spoke to us through the Ouija, and made some pertinent remarks about one of his patients known to us, showing that his interest in the world he left continues undiminished. The medium informs us that the whole of the spirit doctors she has yet seen appear to be in constant rapport with Professor Sandringham, who, she states, frequently sends them to speak to her when he is unable to come himself; and I therefore feel justified in contending, on the evidence now put before your readers, that we have here a case of spiritual environment by a "cloud of medical witnesses," who are banded together or associated for beneficial ends towards those still on earth.

I might have multiplied the list of the faculty to a much greater extent, as the number of our medical visitors has been very considerable; but the selection above made appears sufficient to support my contention.



## THE LIFE TO COME.

By L. M. BYLES.

[Read at a meeting of Spiritualists at Grove House, Hanley, on February 18, 1894.]

"In my Father's house are many mansions," said Jesus the Nazarene. By which, I take it, he meant to say that in the life to come there are many states or conditions varying according to the man or spirit who dwells therein. Thus we are told that some spirits are in gross darkness, and that as they begin to repent of their evil and mis-spent earth lives, they gradually, dimly at first, but growing brighter and brighter as they progress—gradually, I say, they see a light as yet a long way off. And some have told how they have run, raced to this light, and how eagerly they have pursued the first gleam that met their wonder-stricken eyes. Nor need we wonder at this when we remember that many of them have been wandering about in total darkness, unconscious of the presence of others, wrapped in their own gloomy thoughts, doubts and fears, brooding over the injustice (as they say) of their sentence; aching with their own pride. Is it to be wondered at that when they do see a light, "though yet a great way off," they should run to meet it? That when at last they do break through their dark cloak of pride and sin, and become once more susceptible to the kindly influences of holy loving spirits; when once more they come under the spell of love, the spell of affection, and become conscious of the glory that is around them that they should run to the first visible sight of it they can see?

Nor is their condition so very much improved when they do become conscious of the presence of others, and of the great light in the distance. For with this awakening they enter the second, or Devils' sphere, the occupants of which spend their time plotting, scheming and planning to cause men still in the body to commit crime, and to serve against the most high God. The chief delight of these spirits seems to be in instigating weaker men to crime, sin, and debauchery.

I have here a description of what Mr. David Duguid saw in this sphere when visiting it with "Hermes." The description is written by Mr. Nisbet.

MEDIUM.—(*Buttoning his coat and appearing to feel cold*) What place is this? Now, now! (*looks down*) Worse and worse! This beats everything and every place I've seen (*shivers*).

HERMES.—How?

M.—Look at that! (*Shivering*) Look at that group of men, what are they doing? And women too! They don't seem to be cold—at least they don't appear to feel as I feel. This is fearful, you know! (*Shivers*) What are they all about?

H.—These are the spirits of men and women of your world, which have just left. These are they who band themselves together to work evil on the earth. Look at them! Are they like devils? No, they are fair and good-looking men and women. See, too, how gorgeously they are dressed in the finest of raiment. Behold yonder throne, where one sits as king over these scheming devils, his subjects—king and subjects intent on their devilish plots—the torturing and tormenting of poor mortals; creating strife, envy and ill-will in families—setting brother against brother, and sister against sister; and often nation against nation. And see, there goes a band of them on an errand of devilry.

M.—Well, if that's what they're after, let's off; but, I must say, they're good looking fellows.

H.—Yes; amongst them are princes and noblemen of the highest rank; some of them are your countrymen and mine. There are some from all nations of the earth.

M.—Well, I don't much like the place they are in. If I had my choice, rather than come here for ever, I'd sooner stop on earth.

H.—You might; but to them it is different. Being in accordance with their moral condition, they see nothing wrong in it. My blood boils when I behold their evil deeds. I am almost tempted to throw blame on the Great Spirit for allowing this to be. But He hath left man to the freedom of his own will. Why, He knows best.

M.—Well, now, let us go. It has no beauty for me—a cold, nasty, nasty place! What a haze! Damp, too! But just listen; that's fearful language!

H.—That is nothing. You have heard but the mere echo; the rough edge is gone.

M.—Well, it's pretty rough as it is, I think.

H.—How would you like to remain here?

M.—Not at all.

H.—Then beware how you conduct yourself; for it is a

hard task—indeed, almost impossible—to draw a spirit away from these bands of evil-doers.

After this, Hermes took Mr. Duguid to the first sphere, where the following dialogue took place:—

M.—Not a bad place this—not so cold, at any rate—no, not nearly so.

H.—Not to you. But see! there are some of the spirits that dwell here. Look at their movements—how they drive one against another in their blindness!

M.—Why, that's strange; for they appear to have eyes as we have. They seem to run through one another.

H.—This is what you call the first sphere.

M.—Well, the place is well enough; it certainly is not so bad as the second.

H.—We find it much easier to deal with these solitary wanderers than with those of the second sphere. We are often here on a mission of love, striving, once we have brought our influence to bear on them, to carry them past these fiends, into the sphere beyond; for, when they pass the second sphere, as it is called, we consider them, to some extent, safe. Last night you were witness to a rush past with one, into whom a little light had penetrated, and who had long been wandering, blind to all around. That soul is now on the upward road.

M.—Well, I must say, it is a hard condition to be in—shut up from everything around—seeing not, and hearing not, but left to themselves and their own thoughts. One would think the second was better than the first.

H.—Yes, it is indeed a sad condition; but we hope and believe that all will yet be raised up—that not one will be lost. The time will come, too, when you will be sure you have got a foretaste of those things belonging to the spirit-world. See that you so conduct yourself, that you may be able to enter into the right place when you do come, and be ready to take your place with us—work and worship with us.

Such are the first and second spheres. We will pass over the third, fourth, and fifth, and take the sixth. This sphere may be called the missionary sphere—the denizens employing their time on missionary labours. They are surrounded by beautiful objects of all kinds. They are united in one common bond of brotherhood. Theirs is true happiness—the service of their fellows. They labour to uplift those in the spheres below, and to assist spirits still in the mortal frame. They meet together for worship in a great central temple, fashioned most beautifully, and dedicated to the service of the only true God. They are in close fellowship with the good and holy ones of all ages. Jesus, the Nazarene, walks and talks with them as he did in Palestine years ago. In this sphere are Hefed, the chief of the Magi, who visited Christ, St. Paul, and many others whose names are famous in secular and religious history. It is from this sphere that the best, highest, and noblest spirits who visit this earth come; it is they who do more than any other spirits to assist and guide mankind. Theirs is the most glorious state we have any knowledge of.

Now, in conclusion, let me say just a few words on how we are to reach this blessed state, and avoid being cast into the horrible conditions prevailing in the first and second spheres. The real and only essential necessity for he who would reach this land of Love Divine is work for Truth, honest endeavour to do that which his conscience tells him is right, irrespective of party, creed, or faction. Good, downright, hard work—work to uplift the fallen ones, work to help the weak, work to glorify God. It matters not if a man be heathen, Secularist, or Spiritualist; whether he accept the Trinity or believe in but one God; whether he admit the infallibility of the Pope or deny him any honour. It matters not, I say, whether a man professes this creed, that creed, or no creed at all; if he work for Truth, for God, for Humanity, he will, despite all that has been said to the contrary, enter the highest spheres in the spirit-world. He will enjoy everlasting happiness—ever reaching to the things that are before, ever glorifying God, ever progressing, and ever getting nearer and nearer to God who made and loves him. But, on the other hand, if man persists in seeking only self-gain, trampling on those things he knows to be right, and practising those he knows to be wrong, woe to him when he shall enter the next world; "better for him were a millstone hanged about his neck and he were cast into the sea, better that he had never been born."

Therefore, brethren, I beseech you strive ever after the things that be before, strive to overcome evil with good, strive to give men a nobler ideal than they now possess, and you will never regret it through all eternity.



# AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

## CHAPTER IX.

AFTER this, the Rev. Dale was a constant visitor at the meetings, and tried repeatedly to control the medium to speak, but was unable until he gradually gained power after repeated efforts. On several occasions he had approached Mr. White, faintly articulating, "Forgive, oh, forgive," to all which that gentleman said he freely pardoned what he thought was the wrong he had done him, but the spirit shook his head sadly and turned away with a disappointed air.

These visits were very perplexing, and tended greatly to disquiet the members, as they seemed to block the way for more elevating controls.

At last the deceased minister was able to speak, and make the cause of his repeated visits fully known. After approaching Mr. White with that pathetic cry which seemed to be wrung from a soul in despair, "Forgive, oh, sir, forgive me!" that gentleman replied, "No, Mr. Dale, I have on several occasions told you that I willingly forgive you all that I am conscious you have injured me in. I cannot go beyond that. If there is anything of which I am ignorant you had better tell me, and I hope to be able to forgive you as I hope to be forgiven." "Oh! my God, give me strength," the spirit exclaimed, "to make known the great wrong I have done him. Oh! it is a hard task to reveal one's own sins to their victim. But God is no respecter of persons, and His laws must be fulfilled before His children can find that happiness which they seek. Know, then, my one time friend, and member of my flock, that I, a minister of the Gospel, am to blame as the cause of nearly all your misfortunes; the loss of your work, which so damaged your social standing, which has so preyed on your mind and undermined your health."

This confession, which was made in a faint, halting manner, as if labouring under great difficulty and pain, caused Mr. White to start up in his seat filled with evident wonder and amazement. At last, he exclaimed—

"Surely, Mr. Dale, you are accusing yourself unjustly. It was my employers who worked my ruin in the way you have described. Not you."

"Your employers were mere tools in my hands. I was the planner and the adviser in the whole affair," replied the spirit, thus making a full confession of his guilt, and clearing Mr. White's late employers from all responsibility, but that of accessories to the wrong and injustice.

"Why did you persecute me thus?" enquired Mr. White. "I never did you any harm that I am aware of."

"I was so vexed at losing you, and that you should become identified with Spiritualism, which I looked upon as being anti-Christ, to mislead the world by deceiving it, and was sure it was the work of the devil, and thought I was doing Christ's work in thus crippling your resources, and so curtailing your influence to help the cause that I thought had deluded you," he answered. "Oh, friend! can you forgive one who, holding such a high and holy office as mine, could be so blinded with party zeal and religious bigotry as to encompass your ruin?" But Mr. White was silent; his emotions were anything but kindly towards the one asking forgiveness at his hands. He recalled those persecutions which had left them almost destitute, and caused his daughter to nearly slave herself to death to keep them from want. And now, when the evil was done, and the consequences were facing him in the world of souls, the cause of all their troubles asked for forgiveness, without being able to make any amends for the injury done. He must still continue to suffer under the evil, and the world be no wiser for this confession. At last he remarked, "You ask me to do a very difficult thing. From your own confession you have brought me to what I am. And you ask to be forgiven for this great wrong without being able to do me the justice of clearing my name from the stigma you have placed on it, or in any way relieve my distressed condition. Is it just?"

"Oh, sir! do have pity on me," the suppliant spirit pleaded. "I feel the justice of your remarks. I have felt it all since I awoke to the dire consequences of my actions. I know I cannot restore your good name and standing in society. I should only be too glad to do so. But I will do all I can in influencing others to help you and yours; and, sir, remember, if you withhold the pardon I so earnestly ask of you until we meet in the spirit world, I shall still be in the same helpless condition I am in now; and, oh! what suffering you thus save a penitent soul, by practising the golden rule of returning good for evil." Thus the reverend

suppliant pleaded with his accustomed eloquence as far as his conditions would allow him. Every member of the circle was deeply affected by the above incidents. It was a never-to-be-forgotten lesson, and recalled that sacred injunction, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." The painful scene was at last brought to a close by Mr. White exclaiming, "Mr. Dale, I forgive you for all the wrong I and mine have had to suffer at your hands. May those you have led into sinning, and your God also forgive you."

The scene of rejoicing, in which all partook, that followed defies description. In it tears of joy and gratitude, and many "God-bless you's" were mingled by the members, in which Mr. Henderson joined, with those of the pardoned one. The latter was completely overcome on obtaining that which he had so long sought and pleaded for. For some minutes he could only say, "I thank you; thank you a thousand times for those words. May God give me power in the near future to make your heart as happy as you have made mine;" and he repeatedly pressed Mr. White's thin, wasted, and pale hand, which in his rapture he had grasped in those of the medium, while hot tears of joy coursed down the medium's face. When his emotions had subsided he turned to Mr. Henderson and held out his hand, which that young man took hesitatingly. "And so you are determined to investigate for yourself?" he remarked. "Yes, Miss White; you know that is my decision," he answered. This caused a smile to dwell on the faces of all present. It was the first time they had heard the medium addressed, instead of the controlling intelligence.

"You are mistaken, my young friend, in supposing it is Miss White who is speaking to you. It is your old minister," said the control, wishing to correct the error.

"How am I to know you are the individual you profess to be?" he enquired.

"I admire your cautiousness and will try to satisfy you. The one I am speaking through is fully aware of my name, my vocation, and connections, and for me to repeat these will be no evidence of identity. But she is not aware of your interviews with me, the questions you asked on certain Biblical points; and the last advice I gave to you to have nothing to do with Spiritualism, and break off paying your addresses to the one I am now using as an instrument—advice which I am pleased you did not accept."

"Why are you pleased I heeded the dictates of reason and affection?"

"Because I should then have been the means of ruining the happiness and usefulness of two more souls for which I should have had to suffer."

"Are we not justified through faith? I do not mean faith without works, but that faith of which good works are but the indication?"

"Had such been the case, my young friend and apt pupil, the scene you have witnessed to-night, the remorse of conscience, the agony of the heart would all have been spared me, as the direct cause of them was my faith. I was fully persuaded that Spiritualism was anti-Christ. It was the work of the devil, because it did not teach Christ and him crucified for the sins of the world. No; whether we have faith or not we are judged by our actions. I find that faith is useless only in so far as it leads to right actions."

"If that be so, how will your preaching of justification by faith affect you? Will not the misery of your congregation, as they die and find themselves mistaken, perhaps reproach you as being the cause of it, affect your happiness?"

"Yes, most assuredly. My one task will be to try and impress them, while yet in time, to rely more on works and not faith; on deeds and not creeds. And then take them in charge as they come over here and disabuse their minds of the fatal mistake we all have made, and encourage them to set about making all reparation in their power to those they have injured. Oh! if my brother ministers could but realise the great task that awaits them they would stand appalled, and make haste to reform, by preaching the life and works of Jesus, and not his blood."

"What advice would you give me now with regard to Spiritualism?"

"My advice is, search for the truth, use your own reason and judgment upon all matters, and adhere to that which you deem the best. I will render you all the help in my power; for you know, when in time, I loved you as one capable of doing great service in our church. I will now help you to render great service in the church of humanity, and I pray God's blessing to rest on each of you."



## SOME GREAT THOUGHTS FROM THE BIBLE.

APART from all questions of theological value or authority there are many gems of thought in the Hebrew records. Some of the writers were thoughtful, devotional, and intuitional. Dwelling beneath the Eastern skies and reading the great books of Nature and of humanity, they became *thinkers* and *seers*. They were educated in the greatest school, that of experience, and from observation recognised the great truth of the Divine law of Right running through the whole economy of the universe—that "Righteousness exalteth a nation" as well as an individual.

Divested of all claims to supernatural guidance or revelation (admitting, as we may, natural intercourse with the unseen and spirit aid and inspiration), we find mixed with much that is childish and superstitious, side by side with folly and cruelty, some of the most luminous thoughts ever penned—utterances which will be true for all time, because they are accordant with the true inwardness of things and the supreme principles of Divine Truth. Think of the confidence in the Divine Intelligence displayed by one who can say, "Praise ye the Lord; it is good to sing praises unto our God, for it is pleasant and praise is comely. . . . He healeth the broken in heart and bindeth up their wounds. . . . Great is our Lord and of great power: his understanding is infinite. . . . The Lord is good to all: his tender mercies are over all his works. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

This recognition of the greatness, the goodness, the reliability of God, and his readiness to bless those who truly love him, is one of the most marked features in the book. Who could show more loving trust in the All-Father than is revealed in these words: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting?"

He must have been a shrewd observer of men who sagely advised, "Let him that thinketh he standeth take heed lest he fall," yet what reliance is shown in the ability of man to do right in the following words: "Keep ye judgment and do justice." . . . "Ho, every one that thirsteth, come ye to the waters." . . . "Seek ye the Lord while he may be found." . . . "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy, and to our God and he will abundantly pardon."

Could there be a sterner condemnation of the practices of ritualists, formalists, sacerdotalists, and literalists; or a clearer call to rational, self-reliant, spiritual thinking and living; or a more marked affirmation of the great "law of consequences," of blessing for right doing and of pain for sin, than in those memorable words of Isaiah, i., 13, which have been so frequently perverted from their true meaning so as to make them support the vicarious atonement theory: "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow?"

Having done these things and proved themselves "worthy, willing, and obedient," their former misdeeds will be forgiven.

After urging the necessity for "ceasing to do evil and learning to do well," etc., Isaiah continues: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

There is a heavy load of responsibility laid at the doors of those who have wrested these clear, ringing, and emphatic

words to their own ends, to make them support the "only believe and be saved" dogma.

There are many wise and true sayings in the "Proverbs," and the 8th chapter, in praise of Wisdom, is especially beautiful: "Wisdom is better than rubies; and all the things that may be desired are not to be compared with it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. I love them that love me; and those that seek me [wisdom] early shall find me. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgement." Only a man of large experience and clear insight could have penned these true and helpful thoughts. Then follow words which illumine the 1st chapter of St. John, viz., "In the beginning was the Word, and the Word was with God, and the Word was God." The "Word" (or *wisdom*) possessed by God, and which is God (or the Logos of Plato), is thus referred to in Proverbs: "The Lord possessed me [wisdom] in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." And, after poetical details too lengthy to quote, we get the following: "I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." "Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, . . . for whose findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

In spite of the double-tongue that speaks in these records, we find in them the clear affirmation of the Power, Wisdom, Goodness, and Love of God; the recognition of the need for right doing; stern condemnations of sin, selfishness, sensuality, and avarice. "To do justly, to love mercy, and to walk humbly," are set forth as the duties devolving upon man. The righteous are said to find favour in God's sight, and the soul that sins shall suffer. "Return unto me and I will return unto you" is declared in the name of the Lord, and the great moral duties of Justice, Righteousness, Goodness, and Loving-kindness are continually enforced. The individual is declared accountable—there is no mistaking the utterance: "Cease to do evil." "Repent of the evil of your hearts." "Return unto me." "Be wise; be prudent." "Take heed lest ye fall." But "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation."

All this is in accord with the principles of Spiritualism—is the truest spiritual philosophy. It is the presence of this leaven of truth and trust, of wisdom and worth, that has kept alive the love of the book in the hearts of thousands who have overlooked the errors and absurdities, contradictions and immoralities, for the sake of the rays of light and truth which illumined the dark days of the past, and proved a stay, a solace, a source of comfort and of strength to the children of the race in their days of trial and gloom. How often have weary, sorrow-laden, and afflicted men and women read, with tears and heart-break, and derived consolation from the supremely beautiful words of loving trust and reliance on the love of God which are found in the well-known Psalm: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

We should like to make the affirmation in the following verse ring in the ears of all theologians and Christian upholders of the "plan of salvation" until they ceased for ever from uttering the blasphemy about "the blood," for if these words are true, and our spirit friends affirm they are, there is no need for any sacrifice or shedding of blood. There is neither imputed righteousness, substitution, nor justification by faith. Our duty is clear, Do right: and "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—Ezek. xviii., 27.



## VINDICATION OF SPIRITUALISM.

BY ARIEL.

SPIRITUALISM has been so frequently attacked by Christians that Spiritualists will be compelled to slay Christianity, and not allow it to die a natural death. The distortions of spiritual truths, by some so-called Christian teachers, when addressing people who have no knowledge of the phenomena, literature, and philosophy of Spiritualism, furnish us with the most complete illustration of the blind leading the blind that could be conceived of by the mind of man. I noticed in *The Two Worlds* that a Christian has said that "Spiritualists are an ignorant lot." How far is this rude reproach to go unbridled? How many insults are to be heaped upon Spiritualists, whose fidelity to truth never wavered when assailed by the calumny of opponents? How often are the heavenly messages of exalted spirits to be caricatured by Christians? How long is a discordant Christianity going to shackle men's souls, and cast a withering blight over the spiritual wrecks of Christendom? Spiritualism has accomplished what Christianity never could, and we are rewarded with insult. Some time ago it was said that Christianity has not even proved one point.

A Christian writer, in the depth of his despair, has denied the immortality of the soul. What a sad plight his religion is in, and what a triumph for the impregnable position of Spiritualism, when a Christian has to crouch behind the ramparts of Atheism when trying to defend Christianity. The varied aspects of the Christian religion have often been sneered at by the cynic; but if this is its teaching, then its friends should despise it when in its death-struggle it rings out the death-knell of the immortality of the soul. If man's spirit does not possess the characteristics of eternal life by an inherent law of its being, then, to my mind, there is no endless existence for any one, because there would have to be an intervention of God for each individual, and this does not appear to me to be His mode of operation in the laws of the universe. Some Christians would put forward any absurd theory, and then rely upon an Omnipotent God; but their conception of omnipotence appears to be somewhat devoid of reason. In my judgment, the time is approaching when Christians will be divided into three classes—one will prefer emolument to spiritual truths; the second will prefer the conventionalities of a fashionable religion to exalted teachings; and the third be characterised by an intelligence that can never realise the poet's ideal, "Be not like dumb-driven cattle, be a hero in the strife."

After careful consideration I have come to the conclusion that Spiritualism will eventually be the religion of the world, but in my opinion, in order to accomplish a speedy conversion, there should be an organised philosophy. The heavenly messages of Spiritualism will probably be united to the practical moral teachings of the various bibles of the world, and the combination of all will give a spiritual philosophy which will be unequalled and unapproachable; its organisations will deliberate for the triumph of the new revelation; its financial resources liberally sustained; its defensive forces ready to attack those doctrines of Christianity which are flagrantly opposed to the teachings of exalted spirits, and then, led by great minds, both mundane and super-mundane, Spiritualism, like a towering wave, will roll on triumphantly in the grandeur of its spiritual truths. Evidently Spiritualistic teachings are now being used to give vitality to a dying religion, but Spiritualism would undergo a great disfigurement if it were brought into partnership with a religion which teaches the "Second Advent," and "Trinity in Unity," whatever that may mean. Perhaps our opponents will be surprised when we tell them that their deportment has been the means of increasing the number of Spiritualists. Lately, I received a letter from America, which stated that a lady in Michigan carried about my writings for others to read, saying that she intends to be a Spiritualist in future. It was also stated that some requested me to give them more information concerning the spirit after the transformation dream of death. What a simulacrum of a religion Christianity is when Christians living in Michigan have to apply to the Midlands for information relating to immortality. O Christianity, thou hast no chart to guide the traveller to the Kingdoms of our God! We should like to know if those who make such reckless assertions, by accusing us of ignorance, could put forth a few well-turned sentences. It is deplorable that a Christian is compelled to substitute vituperation for argument when he discovers that the overwhelming testimony of Spiritualism is unanswerable. Ignorant indeed! Spiritualistic writers and seers are like

intellectual giants who can fathom the depths and scale the heights of thought, looking down with pity on the vanquished hosts of Christendom, guided by the attributes of the soul, which are as imperishable as God Himself; seers who can ride triumphant over time and space, and disclose the wonders of the spiritual universe from zenith to nadir of the heavens.

I have lately finished reading a book called "Essays from the Unseen." These messages from the heavens are unique, and when Christianity will be deposited in the mausoleums of earth's worn-out religions they will stand as monuments of Spiritualism, vindicating the truth of spirit communication with overwhelming testimony. I was interested in reading the communication of a spirit who says that he is one of God's missionaries, was a spirit witness of the rise and fall of nations, and passed from earth at least three thousand years before the time of Alexander the Great. Its authenticity may possibly be denied, because it appears to me that some people are so overwhelmed with the magnitude of their depravity that they think that deceit must necessarily be predicated of all. I must give a quotation from these wonderful essays: "Hasten on their work, O God; the premonitory symptoms of the great change are being now especially felt in the spirit-world; already the seed time hath passed and the rich first-fruits of the harvest are being reaped; already the first cry from the emancipated spirit is a cry of rejoicing, not a cry of despair. Free, O God, free are the cries that I now begin to hear, in lieu of those despairing cries and moans of old. Tell all men, that if Spiritual communication succeeds in allaying men's evil passions, it has succeeded in a noble task. If Spiritual communication teaches the soul of God's creatures the right road to a Father's love, it has accomplished a regenerating act. I, amongst the many who have communicated, entertain not the slightest doubt, that by spirit communication shall the souls of men realise that the teaching of their priests is full of sophistry and lies."

Well done, thou courageous spirit, thou hast proclaimed a truth which should be written in stars of fire on the stellar heavens.

In conclusion, we have to object to the unjust accusations that are sometimes brought in opposition to Spiritualism because some, for sordid purposes, simulate its phenomena, violate its beautiful heavenly teachings, and drag down its illustrious banner. O, Spiritualism, how great is the amount of human folly arrayed against thine honourable name; but, notwithstanding the imperfections of individuals and the opposition of traducers, who will be buried in the oblivion of soulless sepulchres and resurrectionless clay—known merely by the record of their tombs when thy star shall be shining as one of the first magnitude—thy messages for the spiritual emancipation of humanity will roll on through the ceaseless march of ages, challenging all other religions to unseal the arcana of the spiritual universe with the prophetic cry, Spiritualism shall conquer.

THE REAL MAN (ego) is mind, soul, spirit. He is soul, and has a body. Nearly all will agree to this proposition in the abstract; but, as soon as they begin to reason in any direction, they unconsciously abandon their premises, and practically regard themselves as material beings. With daily consciousness centred exclusively upon the sensuous and objective, it becomes almost impossible, from force of habit, to maintain a correct standpoint and perspective. How greatly it would simplify all psychological research to squarely hold the position, not that we have souls, but that we are souls—yes, spirits—now, as much as we ever shall be. The physical organism is no part of us, but it is expression made visible—nothing more and no less. To be sure, it is educational, for it is in accordance with law that soul must have an experience in matter. But it is important that we educate our thought to regard the body only as an instrument belonging to the man, entirely secondary and resultant. . . . Life, or organised mind, is more deeply real than matter, and the immaterial than the material. The former is true substance, the latter more properly shadow. Taking the evidence of the real, intuitional self or ego against the objective or sensuous self, we conclude that reality, permanency, and solidity are terms which can only be properly applied to mind and spirit. As in the case of the apparent revolution of the sun around the earth, sensuous appearances are misleading. The world for so long a time has had its consciousness filled with forms and expressions, that it has almost become incapable of beholding the immaterial. Any faculty long unused gradually decays.



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### GRAND DEMONSTRATION

TO CELEBRATE THE

### FORTY-SIXTH ANNIVERSARY

OF

### MODERN SPIRITUALISM

ON

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IN THE

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SOCIAL TEA PARTY AT 4 P.M.,

AND

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The programme will include solos by Miss Rickards and VIOLIN SOLOS by Mlle. LUCRETIA, whose brilliant performance last year gave such great pleasure.

It is hoped that this meeting will be a happy re-union of Spiritualists, mediums and workers from all parts of the kingdom. All friends are welcome. Tickets for Tea and Meeting, 1s.; Children under twelve, 6d.; Meeting only, 6d. May be obtained from all the local societies, or at the office of *The Two Worlds*, 73a, Corporation Street, Manchester. PLEASE PURCHASE EARLY.

### THE NATIONAL FEDERATION.

The Executive have divided into three sectional committees for propaganda purposes, namely:—

Section A, Yorkshire. Committee: Mrs. Craven, Messrs. J. W. Hemingway and A. Kitson. Mr. F. Hepworth, hon. sec., 151, Camp Road, Leeds.

Section B, Blackburn, Lancaster, Burnley, Rawtenstall, and intermediate districts. Committee: Messrs. J. W. Coles, J. Swindlehurst and J. T. Ward. Mr. Sudall, hon. sec., 44, Railway Road, Darwen.

Section C, Manchester, Macclesfield, Todmorden, Radcliffe, Bolton, Liverpool, Warrington and intermediate districts. Committee: Mrs. M. H. Wallis, Messrs. H. B. Boardman, S. S. Chiswell, R. Fitton, J. Gibson, W. Johnson, J. Pemberton and T. Taylor. Mr. P. Lee, hon. sec., 26, Freshold Street, Rochdale.

Other sections will be formed as necessity demands.

The above-named sectional committees have power to invite the aid of societies in their varied districts in carrying out propaganda meetings. All applications to be made to the divisional secretaries, who will give prompt and considerate attention thereto. Associates may do much to further this work by giving information of isolated districts, and possible local aid to be secured in assisting us for purposes of stimulating, reviving, or introducing our philosophy with the hope of establishing new societies where lapsed or unknown.

The Executive Committee will hold a propaganda meeting on Saturday, March 3, at 7-30 p.m., in the Water Street Spiritualists' Room, Rochdale. We trust all friends will assist us and joint societies to make this meeting a public success.—T. Taylor, hon. sec., 12, Park Avenue, Cheetham Hill.

### CUTTINGS AND COMMENTS.

HEREIN LIES perhaps the chief pathos of our lives: that there are darknesses which are cast upon us from without, and which proceed from no fault of our own.—*Globe*.

IT IS MARVELOUS that so many people who deny that we have any evidence whatever of the existence of spirits, yet claim to know *a priori* exactly what spirits ought to know and ought to tell us if they do exist.—*Professor Alfred Russel Wallace*.

Be choice in your friendships. You can have but few, and the number will dwindle as you grow older. Select minds who are too strong and large to pretend to knowledge and resources they do not really possess. They address you sincerely.—*Emerson*.

"HEALTH AND THE VARIOUS METHODS OF CURE," by J. H. Rausse (Fowler & Co.), 1s. 6d., an earnest appeal on behalf of water treatment, urging in vigorous language the claims of natural cure as against the drug system, and strongly protesting against the practice of consulting the physician instead of using natural curative agencies. These two books present a striking contrast in their attitude towards the doctors.—*W. H. M.*

MANNERS are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarise or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality they aid morals, they supply them, or totally destroy them.—*Burke*. [We commend the above to the lantern lecturer.]

INVESTIGATION on the part of Professor Crookes compelled him to recognise the facts as facts, and on the last page of his work recounting his researches he says: "To imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms, viz., a spirit," and this after he had experimented frequently for three years at his own home, and adopted every conceivable test to prevent deception or fraud.

"THE WIFE'S DOCTOR; A BOOK FOR EVERY WOMAN," by W. Wakefield, Medical Electrician and Medical Botanist, Medical Institute, North Street, Leeds, is, we consider, likely to prove of great value, giving, as it does in simple language, directions for treatment with remedies for the various illnesses of "the wife." It is well written, goes direct to the point, should well supply a felt want. We can warmly commend it to our readers, and have little doubt that where the instructions are followed by those who suffer, great benefit will be experienced. The low price of 1s. should bring it within the reach of all.—*W. H. M.*

"THE CHILD; PHYSICALLY AND MENTALLY."—By Bertha Meyer, published by L. N. Fowler & Co., Ludgate Circus, London, price 2s., is the title of an extremely interesting little book which has reached us. It conveys some valuable information in a pleasing manner, the advice on hygiene being especially good. We can heartily recommend it, though we are at issue with the writer on two points, viz., vaccination, which we consider decidedly harmful, and the frequent advice given to call in the aid of the physician, the mother, to our thinking, provided she has a little knowledge and common sense, being the best doctor the child can have, except in serious or dangerous diseases.—*W. H. M.*



# WOMAN'S FORWARD MOVEMENT.

THE present position and future prospects of women is a subject at the present time well to the front. A few weeks ago, in the pages of this journal, the views of Dr. A. R. Wallace were quoted at some length, showing to what this movement for the advancement of woman is tending—what its result, as seen from a scientific aspect, and the possibilities which the future holds in store for one half of the human race, and through them as affecting the whole.

Mrs. Wallis' able address, given before the Spiritualists' Debating Society in this city, touched more largely upon the industrial side of the question, upon woman's status as a worker, and the sex disabilities against which she has had and continues to have to contend.

This is a many-sided subject, and one aspect of it seems to me a particularly important one, viz., its educational side—the training which girls must have, if they are to rise to the occasion and rightly fill their true position.

The change, which is undoubtedly taking place in the position of women, is the logical outcome of an age whose instincts are progressive, and which, while not discarding sentiment, refuses to be dominated by it to the exclusion of the dictates of common sense. Woman has at last ceased to be looked upon by the stronger sex as either a toy to be played with and admired, kept under a glass case and shielded from any adverse wind which might roughen her temper or complexion, or as a useful drudge to obey when her master commands, submissive to his caprices or his tyrannies.

The curious discovery seems to have been made within recent years that women actually possess brains! I do not know to what particular naturalist we are indebted for this discovery, but the fact remains, and our unknown benefactor has our grateful thanks; but lest we should become unduly exalted, we are assured that the feminine brain is proved to be lighter than the masculine one.

That men, in some respects, have a considerable advantage over women may be at once admitted. For hard reasoning, keen commercial instincts, and a ready grasp of mathematical and scientific problems, they are, comparing the average man with the average woman, the superior. I know this admission will be regarded as treasonable by some women, but why disguise a truth? To know a defect is the first and most important step towards its removal. Nothing is to be gained by flattering one sex or the other; both have their weak points and their strong ones; each may learn from the other with infinite advantage to all concerned.

Can we wonder that men are some steps ahead in the world's great arena, when we consider the superior training which has been theirs through past centuries? Taught from early youth to lay a foundation upon which a structure of future success might be raised, and aided thereby by the transmitted energies of generations of masculine pre-eminence, his intellectual status is the natural outcome of the advantages which have been his.

The position of woman up to recent times, her alleged intellectual inferiority, her supposed inability to grasp an abstract proposition, to follow an argument to its logical conclusion, to conduct her business with success, are equally the result of centuries of lack of training in the very qualities which the masculine mind claims as its own peculiar possession. Given equal advantages, similar training, and a more careful cultivation of her physical nature, and the result would prove that woman's position has also been an effect whose causes lie in her past, and which it will need more than one generation to revise and effectually alter.

If women are to become more practical, more mentally alert than they have been, they must be trained with that end in view. Faculties lying dormant, because unused, must be roused to action, and mental activity must go hand in hand with physical development, neither subordinated to the other, for both are of equal and vital importance. The education of girls has been too superficial, too much for show and too little for practical service.

Why should girls be brought up wholly ignorant of business transactions, to whom simple and compound interest is as unintelligible as a dead language, and the proper management of any business in which she may some time become involved, a worry and an anxiety to her, simply because Nature has not endowed her with any natural

instinct which can take the place of knowledge, and so, feeling her miserable incompetence, she flings the burden of her affairs upon more competent shoulders, if such are fortunately at hand, and feels humiliated by her ignorance and dependence?

Why should girls be taught a mere smattering of some showy accomplishment and left in ignorance of household and sanitary requirements, the needs of her own physical system and of those over whom she may have charge?

Marriage has long been looked upon as woman's true sphere, the position of wife and mother as the ideal destiny which best befits her, and towards which all her aims, hopes, and aspirations are supposed to turn. But is not training necessary to rightly fill so important a vocation? Will instinct take the place of knowledge, teach her to bring up children wisely and well, to manage her home with economy, to oil the wheels of the domestic machinery so that jars are avoided and friction almost unknown, and, in addition, so keep herself abreast of the age and in touch with wider interests that her husband may feel he has in his wife not only the mother of his children and the caterer for his table, but a sharer in his mental life and an intelligent co-worker and sympathiser in his work and his aspirations?

Woman's true progress lies in her own hands; she has been apathetic too long, and at last is beginning to assert her individuality and claim a voice in the movements of the day, where before she has been content to keep silent, either not troubling to form an opinion or reluctant to advance it.

The world does not want masculine women, but it does need women with noble ambitions, whose sympathies are not confined within four walls, whose aspirations can rise above the latest novelty in millinery, and whose loyalty and sincerity make her influence a felt one, and her friendship a thing to be desired.

This growing desire to identify herself more closely with social, municipal, and reformatory movements, and to fill certain positions hitherto closed to her, is suggesting to her the obvious desirability of suitable training, that she may do justice to herself and any work she may take in hand. With this object in view, it is proposed to establish in London a Women's Municipal Guild, with College attached, where instruction of a technical nature will be given, comprising the necessary training for such posts as those of town clerks, public analysts, medical officers of health, and similar positions. But more than this is essential. Work, to be rightly done, whether it be for society or for home, for public service or personal necessities, demands muscle as well as brain, pure blood and vital energies no less than mental endowments. To expect the one without providing the other is to repeat the old injustice of demanding bricks without straw, and is but sending out recruits with no rightful equipment for the fight.

A sound mind in a sound body should be the natural heritage of all. Nothing so daunts the courage and dims the enthusiasms as ill-health. No endowment is more priceless than that of a physique equal to the demands daily made upon it, and it should be regarded by parents and guardians as a sacred duty to neglect nothing which can give Nature a fair chance of effecting the highest physical, mental, and moral development of which the individual is capable. They may be well assured of Mother Nature's co-operation; she moves slowly but surely, and if studied with open mind and obeyed with an enlightened intelligence, she will lead women on the upward path towards the goal of that perfected womanhood which should be the ideal ever striven after, though, alas! it may be beyond the reach of many of the women of to-day; but with the women of the present rests the destiny of the women of the future, and only as such realise their responsibilities and grasp the full bearings of this question can the highest results be attained.

A. E. FITTON.

SPIRITUALISM means more than communication with our beloved dead. It means right living here and now. Not in the thronged séance room, not in public halls in the presence of the gaping crowd, come our most hallowed spirit communications. Apart from all these, when silent and alone, our beloved draw nearest to us. They come with touch as soft as falling snowflakes, with whispers as gentle as the summer's evening's zephyr, and with presence so glorified and sweet that it penetrates our inmost being, as soft, delicious strains of music float through our happy dreams.—*Pacific Coast Spiritualist, San Francisco.*



## CORRESPONDENCE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

## CELESTIAL GEOGRAPHY.

DEAR SIR,—In the many books written by that veteran Spiritualist and clairvoyant, Andrew Jackson Davis, there occur quite a large number of clairvoyant descriptions of celestial or spiritual scenery. He describes and names many islands, vast rivers, beautiful temples, and immense associations of peoples and brotherhoods he saw in the spirit-world. In not a few instances dates of observations and astronomical relationships are given. Some of these places he observed repeatedly at considerable intervals of time, over a period of many years, and noted the alterations in their aspect due to their regular movements in their orbits, and his changed point of view through the movements of the earth since his previous observation. Names and characteristics of prominent individuals in these associations, brotherhoods, temples, forests, etc., are given, and many other details admitting of identification. Do you, sir, or any of the readers of *The Two Worlds*, know if any of these places have been seen by other and independent clairvoyant observers? Have they identified any of these islands, rivers, temples, persons, and names? If so, to what extent? Confirmatory observations, by other clairvoyant travellers, would be valuable testimony in favour of the Spiritualistic view of the next life, and add much weight to the investigations and observations made by this writer and clairvoyant. It would be well if clairvoyants could be induced to give some time every week to the exercise of this, the highest aspect of their gift, and would, I think, prove a fitting relationship to the hum-drum of the usual demands made on their time and vision. A. R.

## MISS FLORENCE MARRYAT AS A LECTURER ON SPIRITUALISM.

DEAR SIR,—As one who contemplated engaging, at the proper time, Miss Florence Maryat "to advocate Spiritualism," and one also who has "toiled and suffered" as much, perhaps, or more, for the cause than any man in England, permit me to notice the letter which appeared in your last issue, signed "Forewarned." It is evident that the writer does "not know Miss Maryat" or he would not have needed to "ask for information," for had he read her admirable book, "There is No Death," he never would have written such a puerile production. However, allow me to state that from what I know of the lady—and my knowledge is chiefly derived from a perusal of her work—I have not the slightest fear about her advocacy of Spiritualism; on the contrary, I am sure that her unparalleled experience in Modern Spiritual phenomena will render her one of, if not the, most effective and unassuming speakers that ever occupied a platform. As regards Miss Maryat being "a Roman Catholic" at one time at least, that I know to be true, but what of that? Have we not had other Roman Catholics as advocates of Spiritualism besides Miss Maryat? Certainly, and shall have again. The teachings of Roman Catholicism are far more likely to serve as powerful auxiliaries to the reception of Spiritualism than those of the nominally orthodox, hence we need not be surprised that our most distinguished mediums have belonged to that persuasion. However, the writer asks, "Will she confine herself to Spiritualism?" I answer, I have not the slightest doubt of it, for if she does not, her "Jesuitical" advocacy will be readily detected, and we need not engage her again. But in justice to the daughter of an eminently-popular writer—Captain Maryat—I must enter my emphatic protest against the slightest insinuation of "Jesuitical advocacy" on the part of Miss Maryat, a sentiment which, I am sure, none but the most uncharitable would think of uttering. I have heard innumerable discourses, both from embodied and disembodied spirits, but I never heard one, at least from our standpoint, advocate Romanism. On the contrary, the latter more especially have invariably denounced such teachings. For instance, the late Cardinal Wiseman, who stated while in the flesh, "I fully believe in Spiritualism, and I could not be a true member of the Church if I had any doubt of it," told us through a spirit, more advanced than himself, that he was "plunged in a gulf of deep despair, without one ray of light," as a punishment for advocating, while in the flesh, the doctrine of a hell and physical fire when he believed the very opposite. Again, the disembodied spirit of the Rev. Ephraim Rodney has also told us that he was educated as a Roman Catholic priest, partly at Dublin, and afterwards at Stonyhurst, near Preston, and has invariably spoken in direct opposition to Roman Catholic teachings, such as he advocated while in the flesh. Another well-known spirit in Preston who passed "over there" a short time ago told us how long he had paid to the "Purgatorial Society" while in the flesh, but how different his experiences were to what he had been taught. Nay, "Sisters of Mercy," while on earth, as well as many others, have repeatedly assured us that "Roman Catholicism will never reign again," and it would be a pity if it should, for, as the late George Gilliland wrote some years ago, "There is now a power in process of development that will destroy Popery, and that is the power of common sense." Let "Forewarned" then take courage and dissipate his fears, for "truth is mighty and will prevail."

K. FOSTER.

P.S.—Let not our Roman Catholic friends accuse me of uncharitableness in the expression of these sentiments, for, as the late Dr. McNeill said, "Although I hate Popery with deadly hatred I yearn for the salvation of its infatuated followers." E. F.

## WHAT ARE THE CHRISTIAN DOCTRINES?

DEAR SIR,—In last week's *Two Worlds* "Truth" challenged a passage in my story "After Many Days." The objection statement is as follows: "Oh, glorious gospel! that so admirably fits the dark, selfish, and cunning tricks and policy of Christendom's commerce, of which they can be redeemed by slaving the magical 'Hey presto, quick, change form of salvation, Lord, I believe,' and immediately have all their sins washed away and be made ready for heaven." Seeing that I am indicted by "Truth," I stand at the bar of judgment to defend myself against so formidable and world-battered a complaint, and will endeavour to prove that for once "Truth" is in error! Unfortunately for his case, and humanity at large, the "New Testament teaching" is

not composed merely of the words attributed to Jesus. There is a certain writer, by the name of Paul, who contributed very largely to the "New Testament teachings." I intend to call him as my chief witness, because it is on his writings that the doctrines of Christianity, which are now questioned, are based, and, unfortunately for humanity, are preached from every pulpit in Christendom, and taught in every Sunday school. Now for my witness: he says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians ii, 8-9. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Romans iii, 22-27. And again, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans iv, 4-5. (The italics are mine.) I think we have had quite sufficient, but my witness is noted for being long-winded, and can go on to a great length if required. I submit that the above testimony proves that I have not misrepresented the "New Testament teachings," for it is here shown that it is not the law of works that saves, but the law of faith; the faith that justifieth the ungodly, whose faith is counted for righteousness. In further proof that I am not putting a false construction on these passages, I wish to remind "Truth" that it is on "the justification by the law of faith," that sinners are ever invited to accept the Atonement, no matter how bad, how vile and crime-stained they may be. Nay, it is even carried to the extreme of providing the condemned murderer in his cell with a chaplain to pray with him, and exhort him "to repent; to believe on the Lord Jesus Christ and he shall be saved." And if this is not a "Hey presto, quick, change form of salvation," then words have lost their meaning. And oh! how Christians rejoice when a condemned criminal accepts this vicarious atonement, confesses his sins, and proclaims his belief—a belief that he is going from the gallows to heaven. The apostles of converted murderers often end by admonishing their relations and friends to prepare to meet them in heaven. Oh! "Truth," "Truth," don't you feel ashamed of such teaching! And such examples which are too plentiful now-a-days to need specifying here! It is these abominable caricatures of Divine Justice that I detest and abhor. I pray for strength and energy to enable me to work to save the rising generations from being misled with them. Will "Truth" help me in the work by teaching the children all that is good, noble, lovely and divine in the New Testament, along with the facts, teachings, and philosophy of Spiritualism? And say with G. Massey:—

"Oh! priest; oh! despot, your doom they speak,  
For God is mighty, as ye are weak.  
Your night and your winter from earth must roll;  
Your chains must melt from the limb and soul.  
Ye have wrought us wrong; ye have wrought us woe,  
Shall ye triumph much longer! We answer, No!"

Yours fraternally,

ALEXANDER KIRSON.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—A good meeting. After singing and prayer, "Douglas" controlled Mr. Long, and introduced the ceremony of naming the infant daughter of Mr. and Mrs. Kennish, in a well-chosen address. The real object of the meeting was to publicly call attention to the responsibilities of parentage, and he showed that the duties of the parents to the child entailed spiritual care as well as bodily sustenance. "Douglas" ceased, and another spirit friend, who in earth-life had been a rigid Baptist, performed the actual ceremony. A rugged blunt earnest individual, with strong convictions, was this man; and after vigorously denouncing the follies of the baptismal service of the church, with its godfathers and godmothers who make promises impossible to fulfil, explained how the influence of parents mould the future men and women. He urged the parents to do their duty to the child, and then taking a bunch of white flowers, placed them on the babe, giving it the spiritual name of "Ivy," and completed his task by a fervent hope that, as the ivy clings close to the supports nearest it, the child, Gwendoline Edith, would twine round the hearts of its parents, knitting them more strongly in the bonds of love, bringing that sunshine into their life that would gladden their hearts when in adversity or prosperity, and be a joy indeed. We must give a word of praise to those friends who responded so heartily to our request for flowers, a very pretty effect resulting. Mrs. Banks and Mrs. Major's singing also contributed to our enjoyment. Sunday next, March 4, Mrs. E. Hardinge Britten will lecture on "The Religion of the Future." Admission free. A limited number of reserved seats at 2/- and 1/-. (Tickets for reserved seats to be obtained from Mr. Long, 8, Orchard Row, Chamberwell New Road). Miss Evers will sing "The Holy City," and Mrs. Banks will sing Tennyson's "Crossing the Bar." Every Spiritualist in London should make an effort to attend, to give Mrs. Britten a hearty reception. Doors open at 9 p.m., commence at 9.30.—Chas. M. Payne, hon. sec.

CANNING TOWN. 19, Percy Road.—A good meeting; 13s. was collected for Mr. and Mrs. Barrett, which has been duly handed over, and Mr. B. expresses his heartfelt thanks to all who have contributed. I further wish to state that there will be no meeting again at 19, Percy Road, for the people have made a complaint to the landlord, consequently we have received notice to quit.—F. W.

FRASER HILL. 23, Devonshire Road.—Thursday, Feb. 22: First social evening of the year. Friends did their best for each other's enjoyment, splendid coffee and cake being served up by our respected friend Mrs. Ellis. We sincerely hope many more such meetings will be held, as they all help to draw us together, and also bring out much latent talent. Sunday evening, 25: Mr. Dale on "God," and although the lecture was rather deep in the main, yet much was said for us to ponder



over. A general meeting was held, and the following officers were chosen: president, Mr. Elphio; vice-president, Mr. Bertram; secretary, Mr. F. Vaughan; assistant, Miss Vincent; treasurer, Mr. Bliss; Mr. Vaughan and Mr. Blackman to act conjointly as the musical arrangements.—Fredk. Vaughan, sec., 7, Lyndhurst Grove, Camberwell, S.E.

**KING'S CROSS.** Bemerton Street.—Sunday evening: Mr. King on "Clairvoyance" stated that all had the second-sight, only in a great number of persons it lay dormant from not being exercised. One way of development was to gaze steadily on a black plate, maintaining a passive attitude. He referred to using a glass of water and crystal gazing, which he said were not so good as the plate, as tending to weaken the natural sight. He instanced the writings and experiences of Dr. E. Elphio, and Mr. and Mrs. Denton, and, in reference to ether and the vibrations of light. Altogether he made the subject very interesting. Next Sunday we shall have an open meeting for questions, or a short address from any friend will be welcome. [Last week's report was condensed in "Passing Events." It came too late for usual place. All notes will be welcome.]

**MARYLEBONE.** Spiritual Hall, 86, High Street, W.—A good audience listened to Mr. Andrew Glendinning's intensely interesting second address on "The phenomena of the unseen." There was the same careful regard of detail and clearness of expression which was observed last Sunday. After relating many experiences, chiefly connected with domestic sciences witnessed by the lecturer himself, Mr. Glendinning spoke of the higher aspects of Spiritualism. Just the very thing for enquirers to hear. Alluding to Professor Mendola's recent lecture on photography, and professed exposé of the method of producing spirit photographs, Mr. Glendinning remarked that the method referred to was simply a well-known trick which in no way explained the phenomena. A perusal of that splendid work on spirit photography, "The Veil Lifted," will abundantly show what care was taken to ensure the exclusion of any kind of fraud throughout the many exceptionally successful experiments carried out by Mr. Traill Taylor, &c. If Professor Mendola, and several other "scientific lights" of the present day would only investigate psychic phenomena before attempting an exposure, it would be of great advantage to earnest seekers after truth, and would also prevent the said gentlemen exposing their own prejudice and ignorance. Next Sunday at 7, Miss Florence Morse (daughter of Mr. J. J. Morse) "The Message of Spiritualism." We hope for a full hall.

**SHEPHERD'S BUSH, W.** 11, Orchard Road, Askew Road.—Another crowded meeting, several strangers present. In the absence (owing to sickness) of Mrs. Spring, Mrs. Mason's guides answered numerous questions upon spiritual gifts and mediumship, and gave very successful clairvoyant descriptions of spirit friends, nearly all being recognised. Mr. J. H. Brooks kindly officiated at the organ.

**STRATFORD.** Workmen's Hall.—Mr. J. Veitch said photography was a marvellous and interesting subject, particularly in connection with astronomy, where by the conjunction of the camera and the telescope great numbers of stars were revealed, which were invisible either to the naked eye of the observer or through the telescope. Mumm, an American engraver's apprentice, was one of the first to obtain results in "spirit photography," and, from being sceptical at first, soon proved his case when the forms which showed upon the plate were fully recognised as those of individuals who had passed away from earth life. The lecturer related the circumstances of Mumm's arraignment on a charge of fraud, and the evidences which were produced on his behalf which led to his acquittal. The Rev. H. R. Hawes's testimony in favour of spirit photography was also dwelt upon somewhat fully. The lecturer postulated the scientific explanation of clairvoyance, which was that certain individuals possessed a peculiar sensitiveness to the ultra violet rays in the spectrum, and it was in a similar way that spirit photography was rendered possible. A case of spirit photography was cited in which the form, although not recognised by the sitter, to his great disappointment, was immediately pronounced by another and older person to be the form of the sitter's own mother, who had died at his (the sitter's) birth. Professor Crookes had experimented in spirit photography, and, in fact, in Spiritualism in general, with the idea of exposing it, but ended by furnishing evidence on behalf of Spiritualism and spirit photography in particular, being the possessor of over one hundred spirit photographs taken under the most unexceptionable conditions. In conclusion, the lecturer said that, although spirit photography had the evidence of Crookes, Wallace, Varley, Wm. Lloyd Garrison, the widow of President Lincoln, and many others, still none should rely upon the evidences of such as these alone, but in this, as in other branches of Spiritualistic investigation, it was competent for individuals to make personal enquiry and experiment. Spirit photography had done much towards solving the problem of immortality, and although merely one branch of the subject, demanded attention on every side. There was no end to the investigation of Spiritualism, and the capacity of the subject could never be exhausted. The lecture was well received, and the interest of the audience sustained in a thorough manner from beginning to end.—C. H. D.

**VISIT OF MRS. EMMA HARDING BRITTON.**—Sunday, March 4, at the Surrey Mission Hall, Camberwell New Road, Mrs. Britton will deliver an address on "The Religion of the Future," at 6-30 p.m. The large hall, seating from 800 to 1,000, has been engaged. Admission free. Reserved seat tickets, (2/- and 1/-) at the hall, on Sunday, or of Mr. Long, 8, Orchard Row, Camberwell New Road. Early application is necessary as the number is strictly limited. Spiritualists of the Metropolis, master in full strength to welcome Mrs. Britton, who as a speaker and authoress is deservedly honoured by Spiritualists.

Good work is being accomplished at Shepherd's Bush, also at Forest Hill. There seems to be unity and zeal in London Spiritualism just now, which should tell a tale for good in the growth of the movement.

**CHRISTIAN CHARITY,** prejudice, or bigotry, or what? That splendid number of *The Two Worlds* for Feb. 16 (one copy only I hope) fell, through an inadvertence, into the hands of a stalwart Amazonian type of sound orthodox Christianity who evidenced herself to be a child "of those who stoned the prophets," by "tearing it up as rubbish." Lord have mercy on these small-souled Christians.—Bever Harris.

## MANCHESTER AND SALFORD.

**ARDWICK.** Temperance Hall, Tipping Street.—Wednesday, Feb. 21, Mr. W. Johnson, of Hyde, gave us quite a change. His controls answered questions in a very interesting manner to a very attentive gathering of Spiritualists and strangers. Wednesday, March 7, we shall have our esteemed friend Mr. E. W. Wallis. Please make this fact known to your friends. T. Smokin, conductor. Miss Walker, owing to sickness, was unable to fulfil her engagement. We tender her our sympathy, and trust she may soon be well again. A circle was held in the afternoon, and in the evening Mrs. Hulme kindly gave a short address, followed by clairvoyance.—R. D. L. Lyceum: Conducted by Mr. G. Leigh. Marching and calisthenics very fair. Friends, send your children, little ones as well as old ones, that they may learn the golden rule of life. Come and welcome at 10-30.—G. L.

**COLLYHURST ROAD.** Psychological Hall.—Mrs. F. Taylor spoke on "The Religion of Humanity," and "God in Man." Clairvoyance at each service to very good audiences. Saturday, February 24: The first of a series of socials, of songs, recitations, and dances, and various kinds of games, for young and old, was a success. We compliment Miss A. Agnes Rotherham for the energy she displayed as accompanist, also those who took part in the programme. Songs by Mr. Hyde. Recitations well rendered by Miss A. Broughton, Miss Lottie Whitehead, Master E. Robinson, and Master A. Lawrence.—W. P.

**DEBATE** at Corbridge's Café, Lever Street, off Piccadilly. Mr. W. H. Rook opened with a valuable paper on "Mediumship," which, thanks to his kindness, we shall be able to print in *The Two Worlds* at an early date. An animated conversation followed, and some extremely interesting points were raised. Mr. Richardson next week on "The need of Socialism as a remedy for existing evils."

**HULME.** Junction Street.—Feb. 22, circle, a pleasant evening, many strangers. Mr. W. Lamb gave very good clairvoyance and psychometry. Sunday morning Lyceum, 15 present. Recitations by Miss C. McClellan, Elizabeth Bradbury and Emily Bradbury. Afternoon attendance, 20, and one visitor. At 6-30, public circle, conducted by Mr. Lamb. Mr. Liddiard was again very successful with clairvoyance (also on Monday), all being recognised. Miss Smith also gave good clairvoyance. Friends, remember Monday next, Mrs. Hulme, at 8 p.m.

**GREENSHAW.** Granville Hall.—Morning, Mrs. Dixon devoted the time to excellent psychometry, giving several prescriptions for ailments. Evening, Mrs. Dixon's control gave a grand discourse on "Spiritualism: What it is and what it is not," to a large and appreciative audience; excellent psychometry. Large after-circle conducted by Mr. Pearson, opened and closed by Mrs. Howard with an earnest appeal to strangers to investigate Spiritualism. Grand address by Mrs. Brown. Psychometry and clairvoyance by Miss E. Walker. A message was given through Miss M. Morris, from Southport, from one of our members who is over there for her health. A very pleasant day. Sunday, March 4, committee meeting at 2-30 p.m.; all are particularly requested to attend, very important business.—T. H. L.

**GREENSHAW.** Spiritual Truth Seekers' Society.—A good meeting. I am glad to say there is a great longing to know the truth. Mr. Weaver opened. Mr. Crompton's guide gave a good address on "Spirit Life." Mr. Crompton and Mrs. Hammond gave clairvoyance and psychometry, with much satisfaction. Friends invited. Please be in your place by 6-30.—W. Barrand, sec. sec.

**PENDLETON.**—Mr. J. B. Tealow's afternoon discourse on "Spirit Return" was very interesting. Evening questions from the audience were answered in his usual straightforward manner, which was highly appreciated by a good audience. Psychometry very good.—J. Moulting.

**SALFORD.** 2, Park Place.—Mr. Moore's guides gave an excellent and spirited discourse on "Everyday Life," to an interested and appreciative audience, afterwards giving some beautiful lines in verse to commemorate the passing into spirit life of our dear friend and late member Mrs. Buckle. Public circle afterwards.—A. E.

**MANCHESTER AND DISTRICT UNION.**—At a preliminary meeting at Tipping Street, on Feb. 3, it was decided to have the second meeting on Saturday, March 3, at 7 p.m., to select committee and appoint officers, and other business for the purpose of cementing the whole of the Spiritualists in Manchester district in one common brotherhood. Each society is expected to send delegates to this meeting to act as they may think best for their societies, and all district mediums are kindly requested to attend as it will affect them.—W. Hyde, sec. pro. tem.

**COLLYHURST ROAD.** Psychological Hall.—Saturday, March 3: Tea-party and entertainment. We hope as many as can make it convenient will favour us with their presence. Admission for tea and entertainment, 2d.; after tea, 3d.

**ECCLAS DISTRICT.**—Any Spiritualist desirous of forming a society in Eccles or district, please communicate with Mr. K. Preston, 63, Lincoln Street, Patricroft.

**WONDERFUL MEDIUMSHIP.**—On Tuesday evening, Feb. 20th, the Spiritualists who meet for debate, at 8 p.m., at Corbridge's Café, Lever Street, Manchester, were pleased and surprised to witness the remarkable clairvoyance and clairaudience given through the mediumship of Mrs. Dora Singleton-Moss, the medium also giving names in full. Amongst others described were the nephew of the writer, who bore in earth-life the very peculiar name of John George Bacon; the lady also gave the hidden cause of death and correct delineation of my husband, William Collinson, who passed on upwards of twenty-four years ago.—(Signed) Mrs. S. A. Collinson, 49, Newcastle Street, Hulme.

"I HEAR THAT the Rev. Taylor-Evans, the vicar of Holy Trinity, Bolton, in a discourse at the above church a fortnight ago, made use of the following words concerning the return of spirits: 'They were damned, lying spirits.' Such language as this does not increase our respect for the members of the 'broad cloth.'"—R. T.

**OUR BOLTON** correspondent writes: "I was a little in error in the paragraph I supplied you with last week. Although Mr. Ormerod was on the point of passing on, he preferred to rely on the medical advice he got from spirit friends, and it was under their guidance that he has progressed towards recovery so rapidly. I make this correction without Mr. Ormerod's knowledge, because I think he should not be put in an unfair light before his friends in the spiritual cause. I hear that Mr. Hargreaves, an old and tried friend in the cause, is prostrated with sickness, and hope he may soon be restored to his usual good health."



## PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

**ACCRINGTON.** Bridge Street.—19th: Mrs. Russell's guides gave good clairvoyance and psychometry. 22nd: Mr. Kenyon's guides gave hort address, and clairvoyance and psychometry. 24th: Social; a success. 25th: Mrs. Best's guides gave wonderful clairvoyant descriptions, nearly all acknowledged. Crowded houses. We are having real good times. Ashcroft has put new life into the cause, made a lot of converts, and, instead of exposing Spiritualism, he has exposed himself. People will not believe him; they come to see for themselves, and listen to the truth, and turn out blessings to the cause by helping t along.—J. C., sec.

**ACCRINGTON.** 26, China Street.—Mr. G. Edwards' guides gave his hearers something good to think of, on "Contradictions and Differences" and "There is no death." The guides gave a poem on "Our Lyceum" and "Liberty." Words from the audience dealt with in a marvellous manner. It felt good to be there.

**ARMLEY.**—Moderate attendance. Marching, etc., fairly done. We are pressing on. Recitations by W. Dodgson and Misses E. Dodgson, A. Parker, N. Webb, and R. Brett. Conductor, Miss Camm.

**ASHTON.**—Addresses were delivered by Madame Henry, on "God will not let you off" and "The parable of the Prodigal Son," followed by clairvoyance and psychometry.—J. H. M.

**ATTERCLIFFE.**—Mr. C. Shaw's guides dealt with questions from the audience, in a remarkably clear manner, arousing enthusiasm. Psychometric character delineations good. Good audience.

**BARNOLDSWICK.**—Mr. Hoskin, of Colne, lectured on "Christ a myth," and "Electrical psychology, or the science of the soul." Excellent clairvoyance. Room crowded.

**BECKBOTTOM.** Farsley.—Mrs. Farrar, of Stanningley, spoke on "Spiritualism," and "Love at home." She did well with clairvoyance.

**BIRMINGHAM.** Spiritual Union.—Debating Section. Feb. 20: In the absence of Mrs. Groom, Mr. B. Hodgson kindly read the paper on "Spirit Photography," by Professor Taylor, from the "Veil Lifted." All students of psychic phenomena should secure a copy of this valuable scientific evidence of the truth of spirit photography, which is published at such a moderate price as to be within the reach of all.—J. H. [I can supply copies, post free, for 2s. 3d.—E. W. Wallis.]

**BIRMINGHAM.** 43, Hume Street, Smethwick.—Mr. A. Pruden's controls (a young developing medium) spoke upon "Love misunderstood," in a forcible and logical manner, to an attentive audience, which was much appreciated.—Apollo.

**BLACKBURN.** Freckleton Street.—Mr. James Swindlehurst, of Preston, gave two discourses. Good audiences in the evening. Subject: "Spirits' Mission." He showed that the spirit had offered its services to the Church but they rejected it, and now its mission was being expounded all over the world, its truths were being made known to all mankind; its light shining brighter. Its mission was growing in strength, brightness, and love. Miss Murray, a local clairvoyant, gave seventeen delineations in the afternoon, thirteen fully recognised. In the evening she gave twenty, eighteen fully recognised.—M. B.

**BLACKBURN.** Northgate.—Mrs. Harrison, of Burnley, gave good addresses on "Scatter seeds of kindness," "Seek and ye shall find," etc. Very successful clairvoyance.—H. H.

**BLACKPOOL.** Liberal Club, Church Street.—Mr. Manning, to a good audience, gave a splendid address on "Is Spiritualism unscriptural? No; proved by the Bible." In the evening we could have filled the largest room in Blackpool, our own being packed to the door and scores going away, for which we thank your friend Ashcroft. Mr. Manning proved that Spiritualism was not untruthful, lying, or immoral, giving chapter and verse for his statements. He struck hard and he struck deep, but he said Spiritualism was so precious to him it was "death or glory."—W. H.

**BLACKPOOL.** Alpine Hall.—Our first tea party, entertainment and dance, last Tuesday, proved a great success, nearly 200 being present. The following presided at tables: Mrs. Laraway, Misses Dootson, Milner, Holt, Pixton, Eastwood, and Smith, the Misses Waterhouse and Mrs. Irving. The following ladies assisted: Miss Shepherd, Mesdames Chadwick, Holt, Milner, Collinge and Waterhouse. A very enjoyable concert was given by Misses Holt, Waterhouse, Collinge, Milner, Cunciffe, Pixton, and Messrs. Neville, Capon, Compton, Williams, Oldhall, and F. Barnacle. The latter accompanied and supplied the music for the ball, at which Professor Howard was M.C., Mr. Williams, presiding.—G. H. W.

**BOLTON.** Bradford Street.—We renewed our acquaintance with Mr. R. A. Brown, and the more we hear and see the better we like him. "Glimpses of the spirit world," and "The knowledge of Spiritualism indispensable to the salvation of humanity," were treated in a creditable manner, and attentively listened to. We were all very agreeably surprised to see Mr. Ormerod in his accustomed position as president. Our tea party and entertainment comes off on Saturday next at 5 p.m., prompt.—B. T.

**BRADFORD.** 448, Manchester Road.—Mr. Todd spoke on "Be not weary in well doing, we shall reap if we faint not," and "Astrology or Spiritualism." Both subjects were ably handled and attentively listened to by good audiences. Mrs. Webster gave good clairvoyance.

**BRIGHTON.** Martin Street.—February 21, Mrs. Stansfield disappointed us through severe illness. Mrs. Waterhouse kindly helped us, and her guides on "Do Spiritualists believe in a personal God?" were listened to with rapt attention. Clairvoyance very good. Feb. 25, Mrs. Brooks' guides spoke from "Who are the chosen people of God?" and "What good has Spiritualism done for Humanity?" Clairvoyance good.—C. S. B.

**BURNLEY.** Hammerton Street.—Afternoon, Mr. G. Featherstone's control spoke on various topics, giving us plenty of interesting matter which could be used to good advantage, also a poem from the word "Hope." At night again the discourse was pronounced to be good.

**BURNLEY.** Robinson Street.—Afternoon, Miss Cotterill beautifully named two children, giving spirit names of "Star" and "Perseverance"

and appropriate advice to the parents as to their training and development. An instructive discourse on "Children" followed. Evening, another very instructive address on "A Spiritual Revolution." Psychometry well given. All appeared highly pleased, and felt "it had been good to be there."—T. W.

**BURNLEY.** Hull Street.—Mr. Minshall's guides spoke on "Weep no more, ye sons of earth, &c.," listened to with attention. Clairvoyance and psychometry very good, well worthy of better audiences.—I. G.

**BURNLEY.** 102, Padiham Road.—Mrs. Hayes' guides gave very good discourses on "Spiritualism a Reformer." Clairvoyance at each service, many recognised.—James Wilkinson.

**BURY.**—Feb. 21, Mrs. Brooks, of Oldham, gave some very striking tests in clairvoyance and psychometry, fully recognised. Sunday, Mrs. Rennie, of Oldham, very ably and forcibly advocated Spiritualism. Clairvoyant and psychometric tests were given. We are still being crowded out, quite 200 were unable to gain admission last night. We have made arrangements for enlarging our premises, and trust to be able to seat about 80 more. [Please write on one side of the paper only.]

**CARDIFF.**—25: We were privileged to listen once more to our good gifted friend, Mrs. Emma Hardinge Britten, in the Town Hall (by permission of the Mayor). Morning, "The New Bible, or Man—what whence and whither?" was very ably treated. A graphic description was given of the warring of creeds; the persecutions, and horrors, and bloodshed, which have resulted from the tyrannical enforcement by priestly bigots of false doctrines which formed no part of the teachings of the Nazarene, and much of which remains engrafted upon the orthodoxy of the day. All this is becoming more and more repellent to 19th century intelligence, and we are asking for a new Bible—not a new book, not a mere writing, but some standard of absolute truth as to man's "What, whence, and whither?" and this new bible is being traced out by the scientific research, the keener penetration of man's own powers into that realm too long deemed mysterious and impenetrable; and by the knowledge afforded by the invincible facts and grand philosophy of Spiritualism, of man's own nature and possibilities. A good audience. In the evening the hall was full and a most enjoyable and profitable meeting resulted. Mrs. Britten spoke upon seven subjects from the audience, in a masterly manner, which elicited frequent applause. A good meeting is likewise anticipated this (Monday) evening.—E. A.

**COLNE.** Cloth Hall.—Our friend Mr. P. Lee again gave good addresses on "The spirit world," and "Watchman, what of the night?" which gave great satisfaction.—J. A. B.

**DARWEN.**—Mr. Gibson, trance speaker, gave addresses on "Man's inhumanity to man," and "Spiritualism lifted up to humanity," followed by clairvoyance by Master Gibson. Very good audiences.

**DEWSBURY.**—Feb. 22: Mr. Marshall on "Spiritual Gifts." Mrs. Marshall good clairvoyance and psychometry. 25: Mrs. Russell's guides spoke eloquently on "Where are the loved ones gone?" and "Where are the great reformers of past ages?" showing that our loved ones are ever by us to bless and comfort, and that departed great reformers inspire others to follow in their footsteps.

**HANLEY.** Mr. Sankey's, Grove House, Birches Head.—Mr. Victor Wyldes' guides on "The conditions of life in the world to come." Subject from audience. Splendid address, good audience. Don't forget Mr. J. J. Morse on Sunday, March 11, at 3 and 6-30, and on Monday, 12th, at 7-30.

**HEYWOOD.** Spiritual Temple, William Street.—Our friend Mr. Sutcliffe delivered good addresses. Afternoon: Devoted to giving advice how to make societies successful. Evening: "Spiritualism, is it in danger?" Good psychometry to good audiences.

**HOLLINWOOD.**—Feb. 20: Circle. Miss Cotterill gave several good psychometric delineations. Good audience. 25th: Miss J. Halkyard spoke on "What has Spiritualism done for Humanity?" At night, Mr. T. Postlethwaite discoursed on "Spiritualism—Humanity's gain." Good clairvoyance and psychometry, much appreciated.

**LANCASTER.**—For the last three months our local mediums, viz., Mr. Baird, Mrs. Fryers (sen.), Mrs. Fryers (jun.), and Mrs. Winder have creditably conducted our services each Sunday, and, in the name of the committee, I publicly thank them. Our audiences have increased lately, owing to the public knowing our locals personally, and the addresses, etc., given by their controls have caused them to ask "What other power is it?" We enrolled eight new members last Sunday. I am glad to say the secretary will be able to read a better balance sheet next week than he has done lately.—J. D.

**LEICESTER.** Crafton Street.—Tuesday, Feb. 20: Quarterly meeting. We found ourselves in a better financial position than we expected, considering the expense we incurred with our new room. Miss Crutchley was elected secretary, and Mr. Goldsmith re-elected treasurer. Increase of members, three. Sunday evening: A guide of our friend, Mr. Muggleton, gave his experience on the earth and since passing into spirit-life, which was very interesting. An entertainment, March 12; hoping to see many friends.—Miss Crutchley, cor. sec., 163, Curzon Street, Humberstone Road.

**LEICESTER.** Liberal Club, Town Hall Square.—Sunday last being the nineteenth anniversary of the society, special services were held by Mrs. C. Groom, of Birmingham. Her spirit guides spoke on "Spirituality in Religion." At the evening service every available space was filled, and many had to be turned away. The address on "Spiritualism, a Message to Mankind," gave satisfaction to the minds of the people. The speaker was greatly applauded. Mrs. Groom was successful in clairvoyance. Mr. H. Clark and Mr. J. Chaplin also gave a short detail of the anniversary and the work of Spiritualism.—R. Wightman.

**LIVERPOOL.** Daulby Hall, Daulby Street.—A very nice day with Mrs. Craven. Morning subject, "Truth," and in the evening she answered five questions from the audience in a satisfactory manner, and, further, gave her experience of the "Children's sphere in the spirit world," where she had been taken some years ago by her guides. This was listened to with intent interest. Monday, Mr. J. Lamont read a paper which had been read at the Psychological Research Congress by Professor Elliot Coues, on "The movement of heavy bodies without contact." It was followed by an animated discussion. We hope members will turn up in large numbers to these meetings, seeing the debating society has broken up. Mr. Lamont will take us week by week through the most interesting of the papers read at the Psychological Research Congress.



Miss Maryat visits us on the 12th April. Next Sunday Mr. Wallis. Morning subject, Man's Teachers. Evening, "Spiritualism in relation to science and religion." Monday evening Mr. Lamont will read a paper on "Molly Fancher."

**MACCLESFIELD.**—Successful services the last two weeks with Mr. R. A. Brown, of Manchester, and Mr. F. Hepworth, of Leeds. The addresses have been sound and practical, the higher aspect of Spiritualism having been dealt with and explained. Don't forget next Sunday. (See Prospectives.)—W. P.

**MILLOM.**—Feb. 13 and 14: Miss S. E. Cotterill, of Manchester, gave great satisfaction with her address on "O grave, where is thy victory? O death, where is thy sting?" and psychometric delineations, for the benefit of members. 18th: One of our local mediums, Mr. Wm. Tyson, who gave an interesting address.

**NELSON.** Bradley Fold.—Mrs. Hyde's guides gave grand discourses on "The Work of the Spirits," and "The Spirit of God will not always strive with man." Good clairvoyance. Good and attentive audiences.

**NEWCASTLE-ON-TYNE.**—Mr. J. J. Morse, of London, delivered addresses as follows: "Spiritualism for the Spiritualists," and "What men find hereafter," which gave every satisfaction.—R. E.

**NEWPORT (MON.)** Portland Street.—A trance address by Mr. F. T. Hodson's guides. Subject, "Spiritual gifts and their uses." Clairvoyance, all recognised.—W. H. Jones.

**NEWPORT (MON.)** Spiritual Institute.—An address by Mr. Wayland's guides. Subject, "Spiritualism: What is it?" The first of a series of educational addresses.—P. B. W.

**NORMANTON.**—A nice day with Mr. Brook's guides. Evening subject, "All the world's a stage and all men and women are players thereon."—E. Backhouse.

**NOTTINGHAM.** Masonic Hall.—Mrs. Wallis gave an eloquent address in the morning, which was listened to with close attention by a fairly large audience. At night, about six questions were dealt with minutely, and in a manner which aroused the admiration of a number of visitors. We were pleased to see a well filled hall. The clairvoyant descriptions were very successful.—J. F. H.

**OLDHAM.** Bartlam Place.—Tuesday's circle successfully conducted by Miss Barlow (13 years of age), of Rochdale. Sunday, an excellent day with the married ladies. Mrs. Ashworth presided. Mrs. Brooks gave clairvoyance all the afternoon. Evening: Mrs. Diggle gave excellent clairvoyance, all recognised. Two solos by Miss Standing, cornet and violin; solos accompanied by Miss Collins.—A. W.

**RAWTENSTALL.**—Wednesday, 21st: Mr. Swindlehurst ably replied to the Rev. T. Ashcroft. Large and attentive audience. Sunday evening we had a treat in the discourse and psychometry of Mrs. Horrocks. Thursday evening next, public circle as usual.

**ROCHDALE.** Penn Street.—The controls of Mr. J. T. Standish gave good addresses. Clairvoyance and psychometry after each address. A child was named in the afternoon.—A. S.

**ROCHDALE.** Water Street.—24th: Mr. Mayoh's controls dealt with subjects from the audience in a masterly manner.

**ROYTON.**—Mr. B. Plant discoursed, to very appreciative audiences, on "If Man is immortal, which is the best way to prove it?" and "Spiritualism, a School for the Prophets." Clairvoyance fully recognised. We wish him every success in his labours, which cannot fail to do good to his hearers.

**SHEFFIELD.** Hollis Hall Bridge.—Good day with Mr. Wm. Fielding, of Old Whittington, whose guides dealt particularly well with "The Living Word," giving great satisfaction. Clairvoyance at both services, mostly recognised.—A. M. Would mediums, having open dates for this year, please forward them, with terms, to Mr. A. Matheson, secretary, 80, Fitzalan Street?

**SOUTH SHIELDS.** 87, John Clay Street.—Mr. W. Bancroft gave an excellent address on "If a man die, shall he live again?" exhorting all Spiritualists to put on the impregnable armour of righteousness so that out of darkness they may reach to more light in the world to come.

**SOVERBY BRIDGE.**—Mrs. Crossley's address on "Is Spiritualism true?" was much appreciated by a moderate audience. Good clairvoyance, mostly recognised.—G. H.

**STOCKPORT.**—Mrs. Johnstone did good work in discoursing and clairvoyance. 600 people managed to get in, some 200 standing up, and numbers unable to find room. So much interest has been aroused in Stockport that the society is unable to accommodate all comers, and are arranging for extensive alterations to provide additional seating space. Our success is due in a regard to the insertion of letters and paragraphs in the local press. Societies will find this a cheap and sure way of making their existence and objects known in their localities.—T. E.

**WAKEFIELD.** Baker's Yard.—A good day with Mr. Galley and friend, Mr. Stirk, who spoke well to good audiences. Mr. Galley gave good psychometry and clairvoyance, all recognised. We were highly pleased and are looking forward for his next visit. Wednesday night public circle. Saturday next, tea and entertainment, tickets 6d. and 3d. A dialogue, "Wife Taming." All earnestly invited.

**WALSALL.** Central Hall. Mr. Findlay, of Smethwick, gave a very interesting lecture on "For the good of all," which was much enjoyed. We thank our esteemed friend for coming to help us.

**WISBECH.** Public Hall.—Mr. Ward spoke on "Does the soul or spirit live after the death of the body?" He pointed out that man was composed of body, soul, and spirit, and showed the different functions of the three parts, and how they all worked together to make up the man, and successfully proved that the spirit does live after the death of the body by giving several very successful clairvoyant descriptions.—J. W. S.

**RECEIVED LATE.**—Birmingham, Oozells Street: Mr. W. Oakes, from London, received a hearty welcome. He kindly spoke on "If a man die shall he live again?" in a very fair manner. Successful psychometry to strangers. Room crowded, and many standing outside.—Burnley, Guy Street: Mrs. Hunt, of Bradford, discoursed on "The sower went to sow," and "All things are now ready." Clairvoyance very good, 25 out of 28 recognised. Large audiences.—Macclesfield, Park Lane: Feb. 11, a return visit from Mrs. Robinson, of Rochdale, that we shall not easily forget. A social chat and singing brought harmonious conditions for a most impressive ceremony in naming the infant daughter, "Maggie," of Mr. and Mrs. Albinson. Earnest and sympathetic words were spoken, which will bear fruit

in due time. Evening: "The God of the Spiritualist" was treated in a very creditable manner. Mrs. Robinson's clairvoyant descriptions were simply marvellous. We look forward to a future visit from our genial friend.—P. F.

## PROSPECTIVE ARRANGEMENTS.

### LIST OF SPEAKERS FOR MARCH, 1894.

- BRADFORD.** Walton Street.—11, Mrs. Berry; 18, Local; 25, Mr. Boocock. Mondays, 7-30 p.m.  
**BRADFORD.** Boynton Street.—11, Mrs. Hunt; 18, Mr. A. Walker; 25, Mr. and Mrs. Galley.  
**BRADFORD.** 448, Manchester Road.—11, Miss Hunter; 18, Mr. Hilton and Mrs. Whiteley; 25, Mrs. Hunt.  
**BRADFORD.** Harker Street.—11, Mr. Moore; 18, Mr. Firth; 25, Mr. J. Bedford.  
**DEWSBURY.**—11, Mrs. Beanland; 18, Open; 25, Miss J. Lee.  
**FARSLEY.**—4, Mr. Hilton; 11, Mr. Farrar; 18, Mr. Essam; 25, Mr. F. Wood.  
**HECKMONDWICK.**—11, Miss Walton; 18, Mr. and Mrs. Clegg; 25, Miss Harrison.  
**HUNSLY.**—11, Mrs. Levitt; 18, Mr. Wood; 25, Mr. Barraclough.  
**LONDON.** Stratford.—11, Mrs. Stanley; 18, Mr. J. A. Butcher; 25, Mr. Percy Smyth.  
**MANCHESTER.** Collyhurst Road.—11, Miss Jones; 18, Mrs. Best; 25, Mrs. Russell.  
**MANCHESTER.** Pendleton.—11, Mr. G. Featherstone; 18, Mrs. Berry; 25, Mrs. Stansfield.  
**NOTTINGHAM.** Masonic Hall.—11, Mr. F. Hepworth; 12, Sandwich Tea at six o'clock. No. 5 room, Morley House. Tickets 9d., 18 and 19, Mrs. E. Gregg; 25, Mr. W. J. Leeder, or Mr. Stubbs.  
**ROCHDALE.** Penn Street.—11, Mr. G. F. Manning; 18, Miss Cotterill; 25, Circles.  
**ROCHDALE.** Water Street.—11, Public Circles; 18, Mrs. Stansfield; 25, Mrs. Stansfield.  
**SHEFFIELD.** Hollis Hall.—11 and 12, Mrs. France; 18, Mr. William Johnson; 25 and 26, Mr. Charles Shaw; 27, Dramatic Recital of "Nero," by Mr. Horatio Hunt, London.  
**WAKEFIELD.** Baker's Yard.—11, Mr. Brooke; 18, Mr. T. Hindle; 25, Mr. J. Lund.

**ATTERCLIFFE.**—March 11, Mr. E. W. Wallis. At 3, "Spiritualism, a faith founded on fact." At 6-30, will answer questions from the audience.

**BATLEY.**—Lyceum. A public tea, at 4-30, and entertainment on March 10. Adults, 6d.; children, 4d. Entertainment, 2d. and 1d.

**BATLEY CARR.** Lyceum choir will give a public tea and service of song, "An Angel in Disguise," on Saturday, March 10. Tea at 5 p.m. prompt, service at 7 p.m. Tea and service of song, 6d.; children under 12, 4d. For service of song only, 2d. and 1d. Tickets at the door.

**BLACKBURN.** Freckleton Street.—It was resolved, at a members' meeting on Feb. 4, that the morning's circle should be transferred to the afternoon instead of the usual service at 2-30, and that all speakers engaged with the above society are expected to take part in the same; that one lecture only will be given by them, viz., at the evening service. The same to commence on March 3rd.

**BLACKBURN.** Northgate.—A potato pie supper on Saturday, March 3, at 6 p.m. Charge, 6d. All friends welcome.

**BRADFORD.** Harker Street.—Saturday, March 31, a meat tea, at 4-30; adults 9d., children 4d. Mr. Oliffe, of Ossett, speaker.

**BURNLEY.** Robinson Street.—Saturday, March 3: Mr. A. Wilkinson, of Haslingden, will give another popular magic lantern entertainment at 7 p.m., on "A Tour in North Wales." Also three recitations, "Billy's Rose," "The Lifeboat," and "The Way to Heaven," will be illustrated. A number of spirit photographs will also be exhibited. The children will also be amply provided for, with a number of comic and effect slides. Admission, 4d., children 2d. A hearty invitation to all friends.

**BURY.**—March 3, Mr. W. H. Wheeler, 2-30, "Spiritualism and Christianity"; 6, "Spiritualism the Religion of Purity."

**DELEGATES** appointed at Regent Hall, Rochdale, to arrange for field for Lyceum Demonstration on Whit-Saturday next, are desired to meet at Royton Spiritualist Room, at 3 p.m., Saturday, March 3rd.—W. Chisnall.

**GLASGOW.** 4, Carlton Place.—March 4: Mr. J. J. Morse, of London, 11 a.m., "The Spiritualism of the Spirits"; 6-30 p.m., "Immortality: Miraculous or Sequential?" Monday, same hall, 8 p.m.

**HALIFAX.**—A special meeting, Tuesday, March 13, to consider the best means of raising or borrowing money for the erection of our new church and other matters of importance. Everybody interested requested to be present.—F. A. M.

**HANLEY.** Mr. Sankey's, Grove House, Birches Head.—March 11, Mr. J. J. Morse, on "Man," at 3 and 6-30; and Mar. 12 at 7-30.

**LONDON.** Marylebone, 86, High Street, W.—March 4, Miss Florence Morse, "The Message of Spiritualism."

**MACCLESFIELD.**—March 4, at 6-30, lantern lecture, entitled "Half-hours at the Seaside," explaining the common objects of the seashore. Reader, Mr. Geo. Rogers. A full instrumental band will give selections. Conductor, Mr. M. Fox. Leader of the band, Mr. G. H. Abrahams. Solo cornet, Mr. F. Murray.

**MR. J. J. MORSE,** owing to the failure of a society, has Sundays, May 27 and December 23, at liberty.

**MR. SMITH,** medium, will hold public meetings on Sunday, and Thursday, at 7-30, for Spiritualists only, at Mr. Farrant's, New England Road, London Road, Brighton.—S. C.

**MRS. WHITEOAK** has now returned home much improved in health after her three weeks' rest. She will occupy the St. James's, Lower Ernest Street, platform on Sunday, March 4.

**MRS. JOWETT,** speaker and clairvoyant, few dates open.—51, Southfield Lane, Little Horton, Bradford.

**NEWCASTLE-ON-TYNE.**—March 3: Mr. J. H. Lashbrooke. 6-30 p.m. Subject, "Cosmical Philosophy, or Form and Being."

**ROYTON.**—A sandwich tea at 4-30, concert at 7, and ball, on March 3. Tickets, 1s.; concert and ball, 6d. Rochdale Regent Hall Dramatic



Society will give songs, stump speeches, recitations, and sketches in the Liberal Hall, Market Street.

**SUNDERLAND.** Centre House, Silksworth Row.—At 6:30: Short addresses by the president, Mr. T. O. Todd. Mar. 4: "The Divinity of Christ as exemplified by His Miracles;" and an address by Mr. Joseph Armitage (Dewsbury). Admission by ticket only, which may be had at the hall. (Issue limited to 200). 11: "The Gift of God;" or, Mediumship and its development;" and clairvoyant delineations by Mrs. Yeeles (North Shields). 18th: "Faith and Reason—The True Combination;" and an address by Mr. W. H. Robinson (Newcastle). Annual Tea and Social on Good Friday, at 6. Tickets, 1/- 25th: "The Resurrection of Christ a Scientific Possibility." Special musical service by choir and orchestra.

## PASSING EVENTS AND COMMENTS.

MR. JOHN AINSWORTH, we are pleased to learn, is about to write several articles to the Blackpool papers explaining Spiritualism, and replying to Rev. Ashcroft's misrepresentations.

**YORK.**—Enquirer would be pleased to meet with Spiritualists, or join a circle in York. Will resident friends help her?—Address, A. B. C., c/o Editor, *The Two Worlds*.

**PRIVATE CIRCLE.**—A few earnest, reverent seekers after light invited to join private circle.—Write, Lux, 3, Chesterton Road, North Kensington.

**WORCESTER.**—Any earnest investigators in Worcester or neighbourhood desiring to join a private circle kindly communicate with "W. M." c/o Editor, *Two Worlds*.

**BARROW-IN-FURNESS.**—*The Two Worlds* can be obtained from Mr. Henry Jeavons and Mr. H. Stockdale, newagents, of 155, Dalton Road, who deliver them to their customers on Thursday mornings. Will our friends kindly give them their orders to supply the paper regularly?

**PROPAGANDA MEETINGS** have been undertaken by the North-East Lancashire section at Clitheroe on Feb. 27, Accrington 28, Blackpool March 1, and will be held at Darwen on Monday 5th, Padiham 8th, Great Harwood 15th, and Burnley 27th.

**THE Halifax Comet** for March 3rd republishes the account of the Epworth parsonage disturbances, specially written by John Wesley for the *Arminian Magazine*. The narrative gives a consecutive account of the whole affair and is very interesting. This is one of a series of papers by the editor on apparitions and uncanny subjects.

**ERRATA.**—In No. 328 of *The Two Worlds*, 31st line, 1st column, page 85, the words "towards the temple of faith," should have been "towards the temple of Truth." In the "Platform Record," Blackpool, Albert Hall, Victoria Street, Feb. 23rd, "Mr. Wallis, of Bolton," should read "Mr. Willis, of Bolton."

**THE QUARTERLY MEETING** of the Executive of the National Federation will be held in the rooms of the Water Street Society, Rochdale, on Saturday, March 3. A public meeting in the evening will be addressed by members of the Executive. Further particulars next week.

**IN ANSWER TO MR. W. STANSFIELD.** Mr. C. King says: "I have never, in writing or by word of mouth, used his name as secretary of the Yorkshire Union, and he sent that paragraph without the sanction of the Union, and also without writing or seeing me to ask if it was true."

"I WAS GLAD TO SEE by your improved balance-sheet that the sale of *The Two Worlds* has much increased, as it ought to do. Such a progressive and constantly-improving paper deserves every support by liberal-minded thinkers, and it in turn will do much to enlarge and liberalise the thoughts of its readers."—A. B.

"THE 'great offices' of the mediumised spirits chiefly consist in talking common-place stuff on subjects about which the wisest and the best hold their peace in awe and reverence." So says the *Blackpool Herald*. Evidently Rev. Ashcroft does not rank among the "wisest and best" for he does not "hold his peace in awe and reverence," nor encourage reverence.

**TO CORRESPONDENTS.**—W. D. Brookes: Why don't you communicate with Mr. Hunt!—H. Llewellyn: W. and J. C.—A. P. Colbourne: Many thanks; will use as soon as possible.—W. H. Robinson: Next week.—G. E. Redman: All in good time. That aspect will come up directly; will then use your letter. You will see another aspect is presented this week.

**MISS MARRYAT'S LECTURING TOUR.**—Mr. Geo. Hill writes that he has engaged Miss Florence Marryat to lecture on "There is no Death," in the large Co-operative Hall, Downing Street, on Wednesday, April 11. Further particulars in due course. Friends, please make this widely known. Huddersfield (Brook Street) friends have engaged her for April 10. Nottingham, Liverpool, Glasgow, Walsall, Wolverhampton, and Cardiff will also be visited.

**ANOTHER SHOWMAN** on the war path at Leeds. The public will soon realise that these opponents are after the £ a d. rather than the truth, especially if a few more of them are tempted to contest the monopoly hitherto enjoyed by one of them. Spiritualists are at work all the year round, but the lantern lecturer only works during the season when it pays. During the summer time people may be "led away," as he puts it, by thousands for all he cares.

**REV. J. FARNWORTH**, Unitarian minister, of Blackpool, has issued a challenge to Rev. Ashcroft, in the columns of the *Gazette*, to debate the question, "Are phenomena possible?" No lantern is to be used, and over the platform must be written "No fooling allowed." Mr. Farnworth claims the right to put Mr. Ashcroft to the test, and he shall be called upon to produce certain phenomena free from the elements oflegerdemain. Mr. Farnworth will have to wait a long time before his challenge will be accepted.

**THE NATIONAL FEDERATION OF SPIRITUALISTS.**—I wish to inform secretaries of societies that I have obtained a list of mediums and speakers' open dates for the year, and would be glad to assist in arranging engagements upon intimation of terms. We specially work this important branch in supplying societies with speakers in emergency. Secretaries may prevent much public disappointment by utilising this department to the full.—T. Taylor, hon. sec., 12, Park Avenue, Chesham Hill.

WE SHOULD like to hear Rev. Ashcroft preach against the prevailing vice of the age, viz., "gambling." Last week he publicly engaged in a "wager" with a Mr. Fairley, a non-Spiritualist. Mr. Ashcroft complimented (?) his hearers when replying to Mr. Fairley's question, as to why he indulged in egotistical rant and ignorant clowning instead of dealing fairly with the subject. He said, in reply, he did so because he wanted to "come down to the capacity of his most ignorant and impudent hearer," and thus admitted Mr. Fairley's impeachment of himself.

**HONOURS FOR MR. J. B. MELLON.**—His Excellency the Governor of New South Wales, with the advice of the Executive Council, has been pleased to appoint Mr. James Barr Mellon, late of Newcastle-on-Tyne (and husband of the well-known medium), now chief clerk, Water Conservation Department, Government Offices, Sydney, N.S.W., to be a Magistrate of the Colony, together with many others similarly selected. We most heartily congratulate Mr. Mellon upon his elevation to the Bench. We know that he will do his utmost to administer justice, and we sincerely trust that he may long be spared to enjoy the honour thus conferred upon him.

**CHRISTIAN MONEY GRABBERS.**—The *Daily Chronicle* states that the inhabitants of this country, in common with the modern world generally, are a money-loving people. The Liberator directors were eminent Nonconformists, and they may all have been great and good men, but somehow they managed to pocket fees amounting to £178,554. The value of the "services" rendered in return for these fees is a subject on which Liberator shareholders have had abundant opportunity to meditate. In plain words it is now palpable that a man may be in this Christian land not only highly respectable but an apparent pillar of the Church, and yet may be grasping all the time at that love of which his Bible tells him is the "root of all evil." How long is this double-faced mind to characterise our middle classes?

**BLACKPOOL MORALS.**—It strikes us that before denouncing Spiritualists as immoral, it would have been well for Rev. Ashcroft to have studied the Blackpool Chief Constable's Report. The *Herald* says, "We are not growing any better in morals in Blackpool." There were 289 persons proceeded against last year more than in 1892, an increase of nearly 30 per cent. 931 serious offences, as against 764; and 322 for drunkenness, as against 236 the previous year. As Rev. Ashcroft is such a champion of morality, and is to be a resident minister after August next, we shall be curious to see next year's report. Will he exert great influence for the moral elevation of the people of Blackpool? The Spiritualists are not the immoral people the Chief Constable referred to: they must have been Christians we suppose. Is Christianity therefore immoral? According to Ashcroft's arguments it must be so. We wonder what the more thoughtful and intelligent of Rev. Ashcroft's future congregation thought of the spectacle of their future minister playing the showman and tickling the ears of the ignorant and prejudiced part of his audience with his "egotistical rant and ignorant clowning."

"THE BLACKPOOL HERALD," after repeating the stale objection that Spiritualism injures the nervous system and unsettles the mind, and asserting that fraud and delusion account for nearly all of the "phenomena," concludes: "But there still remains a residuum of mysterious happenings and strange and inexplicable coincidences which he did not attempt to account for, but which most of us know to be real in our own experience, and beside which all the table-rapping, trances, and 'materialisations' are common and vulgar, if not imposture—'gross, open, and palpable.'" One hardly knows whether to be most amused at the oracular disposal of the phenomena, the "superior" tone of the writer, or the clever way in which the door is left open for an after admission of the reality of facts. Varley, Zöllner, Crookes, Lodge, Wallace, Moses, Myers, Barrett, Cox, Ashburner, Gully, Elliott, Sexton, Mape, Hare, Sargent, Coues, Howitt, Hall, Massey, and hosts of others, who have carefully investigated, and after careful and continuous observation of the manifestations attest their reality, count for nothing when such men, who probably don't know the names of half the eminent people who admit the facts, dispose of the whole subject in a few sentences.

**COUNTY DEMONSTRATION IN YORKSHIRE.**—Under the auspices of the Yorkshire Union of Spiritualists, a series of meetings will be held at the Temperance Hall, Bradford, on the 10th, 11th, 12th, and 13th March. On Saturday, the 10th, a County Tea and Meeting will take place, when Spiritualists are expected from all parts of Yorkshire. Tea will be provided in the Saloon of the Hall at 4:30, and at 6:30 a Mass Meeting will be held, which will be addressed by J. Lamont, Esq., of Liverpool; J. Armitage, Esq., of Batley Carr; Messrs. Craven, Stansfield, and Burchell; Mr. W. Rowling, and other representatives of the movement. All societies in Yorkshire are requested to send their quota of influence on behalf of the success of this meeting. Tickets for tea: adults, 9d.; children, 6d. and 4d. Chair to be taken by the President of the Union, Mr. T. Craven, of Leeds. On Sunday, the monthly meeting of delegates will take place at 10:30, and in the afternoon and evening various delegates will address the meetings in the Lower Temperance Hall, at 2:30 and 6 p.m. On Monday and Tuesday, the 12th and 13th, Mr. Victor Wyldes, of Birmingham, the well-known inspirational orator and psychometrist, will deliver an address and give evidence of his wonderful powers of psychometry. Mr. J. Armitage, Mr. Rowling, and others will also take part in the gatherings. Chair to be taken each evening by John Lamont, Esq., of Liverpool. Collections at each meeting on entrance. Delegates from distant societies desiring to stay over Saturday night, please communicate at once with the Union Secretary. Will all societies and speakers please cancel the week-night Mission Meetings arranged during March, as the Mass County Meetings are causing a disarrangement of plan?—Wm. Stansfield, sec., Bromley Street, Hanging Heaton, Dewsbury.

## IN MEMORIAM.

We regret to announce the passing on of our dear sister, the wife of Mr. Frederick Buckle, Salford, who was called to her heavenly home on Sunday, Feb. 25.

Away from earthly sorrow,  
Away from mortal pain;  
In the presence of her children,  
She will still remain.